THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men*" Luke 2, 14.

"*How beautiful are the feet of him that publisheth Salvation.*" Isa 52. 7.

VOL. II. SATURDAY, DEC. 18, 1824. NO. 21.

STRICTURES UPON A SERMON ENTITLED "FUTURE REWARDS AND PUNISHMENTS, THE SUBSTANCE OF A DISCOURSE DELIVERED BEFORE THE NEW-ENGLAND CONFERENCE OF METHODIST MINISTERS, PROVIDENCE JUNE 17, 1823. BY REV. WILBUR FISK. A. M."

Continued from page 158

Again, Mr. F. says, "The demerit of sin is in proportion to its inherent malignity. But the malignity of sin is unlimited, except by superior power. Therefore sin is of unlimited demerit." The malignity, i. e. malice or destructive tendency of sin, is *not* unlimited, except by superior *opposing* power. To show this position clearly, we may observe that an infinite being cannot sin. Such a being can have none to sin against. If an infinite being could sin, then would the malignity of sin be infinite and unlimited.—On no other supposition could the malignity of sin be unlimited. A finite being is the only being who can sin, and the malignity of sin must necessarily be *limited* by the limited capacity of him who commits it. Therefore sin is not of unlimited demerit. That which is limited in its nature, must be limited in its consequences. In a note, our author says, "It is not pretended in any of these arguments, that sin is an act of infinite *magnitude*. But it is what may entail infinite *consequences* on the transgressor." Here our author must be in the regions of absurdity: otherwise he would not attempt to make out an *infinite effect* from a *limited cause!* We have now some obstacles to throw in the way of our author's *infinity*. First, if sin be of infinite demerit, then all sins are *equal*, and what we call the least offence deserves an endless punishment, as well as what we call great, or heinous crimes. Second, if the demerit of sin be infinite, then a man may commit sin enough in one day to deserve an endless punishment, as aggravated in degree as his nature would bear; if so, when and how and where could he be punished for the numerous crimes of fifty years spent in sin? Third, the apostle Paul says, Rom. 5. 20. "Where sin abounded, grace did *much more* abound." How could this be possible, if sin be infinite in its consequences? Fourth, if sin be infinite, or unlimited in its consequences, how can one *sinner* be saved? Our author has placed an *infinite obstacle* in the way of the salvation of one soul! Who will remove an infinite obstacle? An infinite obstacle cannot be removed. That which is removeable, is not infinite.

We deem it unnecessary to follow Mr. F. into the hell which his imagination has placed in a future world, although he labors through many pages on the subject, makes many assertions, and seems to be well acquainted with the place, the condition of the inhabitants, &c. All we consider requisite in relation to this part of his discourse is, to notice what he has said concerning the words *eternal*, *everlasting*, &c. These words have been so often explained that very little need be said at this time. Mr. F. says, "the question to be determined is, simply, what is the proper meaning of these terms. I am prepared to say and maintain, that in their primary and proper signification, they mean endless duration. This is proveable by the plainest and most unequivocal arguments." As our author merely states what he is prepared to do without doing it, we would barely observe, that if the Greek word which is translated *eternal*, &c. properly signifies endless duration, is it not very extraordinary that it should have been used in the singular and plural numbers? A word that properly signifies duration without end, requires no *plural*: It in fact would not admit of a plural. We think that this word, or these words mean an *indefinite* period of time, the duration of which must invariably be determined by the nature of the subject to which they are applied. To sum up what our author has said on this part of his subject, we would observe that he says these words are applied to God, to the duration of the happiness of heaven, to eternity, &c. in

which connexion they must be understood in an unlimited sense; and therefore the same words (everlasting, &c.) should be understood in an unlimited sense when applied to punishment. This argument is unsound. That the words in dispute are *equivocal* or doubtful in their meaning, is evident from the undeniable fact that they are sometimes used in a restricted sense in the scriptures. If Mr. F.'s arguments concerning these words be correct, *christianity* is totally destroyed! Why? Because the same words were applied to the duration of the Mosaic dispensation, which are applied to the duration of punishment; and if these words necessarily signify interminable duration, then the religion of Christ was a violation of God's *endless* covenant with the Aaronic priesthood! The words *eternal*, *everlasting*, &c. when applied to God, or to any subject which is unlimited in its nature, may be understood in an unlimited sense. But when these words are applied to a subject which is limited in its nature, then it is evident that the application of these words does not alter the nature of the subject to which they are applied. This, no one in his senses, will attempt to deny. But why should these equivocal words be understood in a limited sense when applied to the punishment of the wicked? Because punishment is limited in its nature. An unlimited punishment is unmerciful cruelty. "Whom the Lord loveth he chasteneth." His punishments upon the disobedient, are the tokens of his parental faithfulness; and the ultimate good of the punished is always kept in view, and in all cases will be effected. This we pledge ourselves to prove, if called upon so to do. Will Mr. F. or any one else, contend that punishment is endless in its very nature? If this position could be established, it would consign every subject of punishment to the regions of endless despair! This would be universal misery indeed; for "all have sinned"! We think no man who regards his *own* safety, and knows his own heart, will pretend that punishment is endless in its nature. If, therefore, punishment be limited in its nature, (as it must be, or no sinner could be saved) is it not demonstrably certain that every word expressive of duration which may be applied to this subject, must be understood in a limited sense? No Master of Arts has art enough to conceal the result to which we have arrived; for it is as clear as the blaze of day, that the merciless doctrine of endless torture is like "*the baseless fabric of a vision*," which has vanished forever.

To be continued.

[FOR THE HERALD.]

MR. EDITOR, SIR—I have frequently been asked the following question: "What good will it do to preach the doctrine of Universal Salvation, if it be true? or why do you go to meeting, or read your bible, or trouble yourself at all about religion, if all are finally going to heaven?" &c.

To Calvinists who ask this question, there is perhaps no better method of answering it than that which our Saviour adopted, when the Pharisees and Sadducees of old propounded certain questions to him, which they supposed were very intricate and difficult of solution. And as that method has been, and still is considered fair and proper, I shall adopt it, and in turn state to them a question, which if answered, will also answer the one which they have proposed to me.

If "by the decree of God some men are predestinated unto everlasting life, and others fore-ordained to everlasting death," and "if these men, thus predestinated and fore-ordained, are *particularly* and *unchangeably designed*, and *their number is so certain and definite* that it *cannot be either increased or diminished*"—and "if before the foundation of the world was laid, God hath chosen in Christ unto everlasting glory, those of mankind that are predestinated unto everlasting life *without any foresight of faith* or *good works*, or *perseverance* in *either* of them,"* then I ask, what good will it do to preach, or go to meeting, or read your bible, &c.? And why, I ask, do you call with frantic zeal on all mankind, to *repent* and exercise *faith* in the Lord Jesus, and *persevere* in *good works*? Why wish to add to that number which you say cannot be increased or diminished? And why wish to lessen that number which Jehovah has ordained to everlasting death before the world began? "And they answered and said, we cannot tell." Mat. 21. 27.

Our Methodist brethren are also craftily inquisitive upon the same subject, and as frequently ask the same question. They abhor the predestinarian doctrine, as an impeachment of the character of an im-

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*See Presbyterian Confession of Faith, Chap. 3, section 4 and 5.

partial God; and yet, the corner stone of their doctrine is an incongruous union of antipodal words, which, when two united, destroy the true and only meaning of both, and are incapable of any definition at all! The term is, "*free agency;*" and our *free agency* brethren must be satisfied in returning their question in the same way. From whom did man receive this *free agency?* You answer, from God. For what purpose? Your answer is, that by a proper use of it he might choose life and be saved, or by an improper use of it, he might choose death and be damned. Does God know, or "*foreknow*" all things? Yes. Then God knew, or foreknew, that some of mankind would make a proper use of "free agency," and be saved? Yes. And he gave it to such for that purpose? Yes. And God knew, or "*fore-knew*," that some of mankind would make an improper use of "free-agency," and be damned? Yes. And he gave it to such for that purpose? ——— Here, brethren, you must go "away sorrowful," and like your predestinarian brethren, say, "we cannot tell."

But further: Will there be any more saved by "free-agency" or by the merits of Christ, than God from all eternity knew would be? Your answer is. no. Then why pray for more—or for all men? Or, will there be any more lost than God knew would be? No. Then why strive by tears and sighs and prayers to rescue poor souls from that yawning pit which God "foreknew" would *certainly* receive them? Your answer to this, shall be mine to you, brethren. But to those who *honestly* make such an inquiry, a frank and candid answer ought to be given; for there are those to whom the truth as it is in Jesus has not been revealed, and who, unhappily, have received for doctrine the commandments of men.

The benefits resulting to community in this part of the country from preaching and declaring the whole counsel of God and his unlimited grace, have been great indeed.

The first to be noticed is the great success which the truth—the gospel of our salvation, has obtained in this place, through the grace of Him who bringeth salvation to all men. But a few years have passed away since the doctrine of impartial grace was first publicly taught in this village and its vicinity; or since that gospel was preached which was announced to the shepherds on the plains of Judea. Till then, this country presented a theatre for the display of talents which had been acquired in the schools and theological seminaries of those who, with feigned words, have too long made merchandize of their deluded votaries. Now the chains of clerical imposition and bigotry are sundered, and there are thousands in this part of the heritage, rejoicing in that faith which was once delivered to the saints.

Another important good resulting from the dissemination of truth, is, the loss or partial destruction of that awe-imposing influence by which false teachers have trammelled and circumscribed the intellect of man. We now behold a very large proportion of community fearlessly taking the bible, the word of life, in hand; and with an assiduity equalled only by their former neglect of it, examining and searching for themselves, unaided by clerical exposition, and not silenced by pulpit declamation, to see if these "things are so." Consequent to this, is the general attention which is now paid to the great subject of religion, particularly by the youth, or rising generation. A great portion of that time which before was spent in folly, if not in vice, is now devoted to a perusal of the sacred word, and with much pleasure may we anticipate the happy fruits of such a change.

But the greatest benefit perhaps of all, is, the effect which a firm and steady promulgation of unlimited grace has produced on the conduct of Clergymen and ruling Elders, in their treatment of those who preferred rather to be cast out of the synagogue than to deny that "Jesus is the Christ—the Son of God—the Saviour of the world"—of all men. A few years since, to acknowledge as much as this, would have subjected a person, not only to the most opprobrious epithets, but to a public trial without the privilege of defence, before a self-created tribunal, sanctioned by neither the laws of God nor man, and finally, to an excommunication, rendered as poignant and vindictive as the arcana of anathemas could possibly make it. But now, how changed the scene—how different the treatment! Here we now behold a spirit of tolerance and forbearance unparallelled in church history, in modern times at least. Here we no longer see the Church gullotine raised to sever from the body one of its members who

has offended by believing too much—for believing that "the man Christ Jesus gave himself a ransom for *all* to be testified in due time." Here now, the once odious name Universalist, is no barrier to Church fellowship. Here now, are permitted to come around the table of our Lord, those who openly avow their belief in the final restoration of all men, and there, like children of one common parent, testify their grateful remembrance of the last supper and sufferings of him "who tasted death for every man."

It is worthy of remark, too, that here now, the once despised and persecuted Methodists are not rejected and denied the privilege of communion, but are permitted, and even invited to mingle their joys in partaking of that rich feast which is made for *all* people.

This demolition of partition walls, this conciliating spirit and christian temper, is "the Lord's doings, and it is marvellous in our eyes."

These, then, being some of the happy fruits which have resulted from preaching and teaching the goodness of God in the final salvation of all men, how ought our hearts to glow with gratitude to the *Author* of such events! In this view of the subject, we have every inducement to persevere in the way of well doing, preaching the *Gospel* to every creature; "and lo! says the Saviour, I am with you alway, even unto the end of the world."

AMICUS.

The following from the Gospel Inquirer will show how much foundation there was for the broad statement that "The Universalists are renouncing their sentiments in the Black River country." As to the *one* case in Leyden; it may be true but as we have not been apprized of this occurrence, except through *Elder Card*; we are inclined to think that some abandoned character, after his reformation, was said to have been a Universalist, for a purpose so obvious that it need not be mentioned. We could state other ridiculous reports which are in circulation concerning Universalists; if they were deemed of sufficient importance to merit attention. What classes of community most frequently deal in falsehood slander and detraction, on account of *religion*, or *religious sentiments? Professors of religion!* Where is your shame?

Were we disposed, we presume we could give the names of at least fifty Calvinists of respectability in this county, who have become Universalists within a few years. Elder Card and others should look on both sides of the subject.

BAPTIST ASSOCIATION—*Again.*

The Editor of the "Herald of Salvation," has seen fit to insert in his paper an extract from our remarks on the Baptist Association, and in an editorial paragraph, intimated a wish to know the *name* of the Baptist Elder, who said "the Universalists were renouncing their sentiments in the Black River country." Agreeable to this request, we state that Elder Card was the Elder alluded to.

This Elder Card has been in the town of Newport since we published our remarks on the Association. He was requested by a respectable and sensible lady to designate the names of the persons, with the places of their residence, who had renounced the doctirne of Universalism. After much exertion and evident struggling with himself, he mentioned ONE case, which he said had taken place in the town of Leyden. He was pressed to mention more than a *solitary* case, but did not do it. We apprehend that this is the foundation of the story, which this Elder related before a congregation, and the only reason he had for saying that the "Universalists in the Black River country were renouncing their doctrine.' If the story the Elder told is not a *large* one, we confess our incompetency to determine what constitutes a large tale.

Here, then, the bubble is exploded.—How far the explosion will effect the character of Elder C. we will not even conjecture. If, however, he dare persist in the declaration he made at Eaton's Bush, we hope his fellow citizens will attribute it to the right cause—weakness or wickedness.

[From the Western Recorder.]

THEOLOGICAL DISPUTATION.

A public dispute has recently taken place in the Universalian meeting-house in Philadelphia, between a Universalian and Presbyterian minister. The former, we understand, gave the challenge, and the latter accepted it on condition of the observance of several written rules, placed in the hands of three or four individuals appointed for the purpose. The disputants were to speak in regular succession, each for a given time. &c. The rules were at first strictly adhered to; but as the

debate became protracted and animated, the parties, as is usual in such cases, were thrown off their balance ;—all was confusion and clamor ; both claimed the victory, and each is about to present the public with statements of the arguments and proceedings, which, it seems, will be sufficiently dissimilar and contradictory.

By a note in a late number of the Christian Gazette, it appears that Mr. Kneeland, the Universalian, had advertised his pamphlet as being in the press, while Mr. McCalla, the Presbyterian, complains that he himself had not only been *substantially denied* the privilege of stating his argument at full length during the disputation, but that Mr. Kneeland must necessarily give an unfair statement of the argument that was delivered, from the fact that he had no documents except such as relate to his own side of the question. Mr. McCalla adds, that the public will shortly be presented with his own argument in full, together with such particulars as the case may demand.

As for ourselves, we have always entertained an unfavorable opinion of this method of controversy, especially with Universalians, with whom sophistry and sound argument are always one and the same thing ; and we have been induced to mention this affair, chiefly, that the public might not be misled by false representations through the medium of other prints.

We do not now recollect of more than two instances, where any thing like a public disputation was attended with favorable results. One of these was in Boston, where a well known Rev. Professor attened a whole course of lectures on universal salvation, and took minutes of the argument, opposite to which he placed select passages of scripture that flatly contradicted the preacher. When the latter had dismissed the assembly at the close of his last lecture, the Professor begged the audience to tarry for a few moments, when he delivered his minutes to the following effect.

Mr.——says thus. Jesus Christ says thus.

Mr.——says thus. Jesus Christ says thus, &c. &c.

Proceeding through with his minutes, he dismissed the assembly without farther comment ; yet, not without producing a most powerful effect on their understandings.

The other instance took place somewhere in Vermont, where the challenge of the Universalist was at first disregarded, and at length accepted with reluctance. The disputants were four in number—two of each party. By the terms of the agreement, each was to read in his turn one hour from the scriptures, without comment. The first Presbyterian arose and read a selection of passages that pointed out the character of false teachers and the danger of listening to them. The next hour was occupied by one of the Universalians, in reading texts in proof of his favorite doctrine, which, however, could not speak to the purpose without comment. The latter was followed by the second Presbyterian, who read again the principal texts that had been furnished by his colleague, together with additional verses in the connexion. Upon this, we understand, the audience cried out with one consent, "We want no more." The remaining disputant declined the exercise of his privilege ; and Universalism thenceforward was banished from the place.

[Remarks upon the above, by the editor of the Gospel Inquirer, will be published in our next.]

[*From the Universal Magazine.*]

CELEBRATION.

Messrs. Editors.—At the request of the Society, and ageeably to previous notice in the public prints, a number of ministering brethren assembled at Gloucester, Mass. on the 3d inst. for the purpose of attending the semi-century commemoration of the first preaching of Universal grace and salvation in that place, fifty years from that day, by the late Rev. John Murray.

This occasion awakened in many bosoms the most interesting and sacred recollections. The goodness and help of Divine Providence "in the day of small things ;" the faith, patience and perseverance with which some endured trials ; and the peace, joy, and triumphant hope in which many others had finished their earthly course, passed in review before us in the animated visions of remembrance, and reminded us of our sacred obligations of gratitude and faithfulness to Heaven, for the success and prosperity of that holy faith which now causes the pulsations of joy to beat high in so many hearts, in the full assurance of universal happiness, through the grace of our Lord Jesus Christ.

The public services of the morning were

introduced by the reading of the second chapter of St. Paul to the Corinthians, first Epistle ; and after singing, continued by an introductory address, by Br. Thomas Whittemore of Cambridgeport, on the importance of the occasion, the propriety of commemorating the joy with which the proclamation of God's universal salvation was at first received by the believing Gloucesterians ; the sufferings and persecutions through which they had contended for the faith delivered unto them ; and the success which had crowned their perseverance in the doctrine of impartial grace: after which he also offered the introductory prayer.

A sermon was then delivered by Br. Paul Dean, of Boston, from the 7th chapter of the 1st of Sam. and the 12th verse. "Hitherto hath the Lord helped us." In which were noticed the good Providence and favour of God, in sending to this country, his servant, the late Rev. John Murray, to preach to its since free, independent and favored inhabitants, the "Grace of God that bringeth salvation to all men;" and in the success which attended and favoured his personal labours—in the courage and constancy with which the early believers of this Heavenly doctrine met, sustained, and overcome the trials of excommunication, calumny and oppression in the name, and for the sake of christian liberty—in the progress which has attended this cause in that place, and in our commonwealth and country, notwithstanding the tide of determined opposition which set against it—and in the gift of Br. Thomas Jones, as a second gift and messenger of "good tidings from a far country," to be the Pastor and guardian of the first Universalist Church gathered in America.—The mention of some of the many signs of the final and universal prevalence of this grace, the felicity which will attend its triumph, and the duty of those who are permitted to look for its coming, finished the discourse. The concluding prayer was by Br. Zelotes Fuller, of Charlton, Mass.

In the afternoon the first prayer was offered by Br. Barzillai Streeter of Troy, N. Y. and the discourse given by Br. Sebastian Streeter, of Boston, from the 1st of Cor. iii. 10, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon." In which it was ably and eloquently shown that Christ Jesus the Lord, as preached by the Apostle, John Murray, and others, is the sure,, the only sure and precious foundation laid in Sion for the salvation of the world. He continued by describing the support and comfort which this benignant sentiment has yielded, and still yields its sincere followers in the hour of affliction and death ; and concluded by ingeniously setting forth and defending the mild and happy influence, which as it advances, it will exert upon the minds and hearts of men, and upon all the institutions of society. Br. Ezra Leonard, of Cape Ann, made the concluding prayer.

The evening service of said day was commenced with prayer by Br. Hubbard H. Winchester, of Wilmington, Vt· and continued by an interesting sermon from Br. Hosea Ballou 2d of Roxbury. Text Isaiah lx. 2. 3. 4. "For behold the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side." He contrasted the views of religion which prevailed in these parts fifty years ago, with those more rational and enlightened, which are entertained at the present day ; and inferred from thence the speedy approach of that blessed day, when divine light and truth shall disperse the darkness, and fill the whole earth with the glory of the Lord, and bring all the sons and daughters of Adam to worship before him in the beauties of perfect holiness. These animating services were interspersed with excellent and appropriate music by the choir, attended by full and solemnly attentive audiences, and closed with a devout prayer by Br. Thomas G. Farnsworth, of Newton, Mass. After which, we returned to Col. Pierce's, by whose christian liberality and attention, in connexion with others, we were entertained in a most friendly manner.—By ourselves and many others, we feel assured this celebration will be long remembered, and numbered, among the happiest occasions of our lives. And we cherish the hope and belief that the semi-century return to this day will be celebrated with religious gratitude and joy, until Christ shall have an altar in every place, and at

every altar, an herald of salvation ministering to his redeemed.

By order PAUL DEAN.

P. S. The Editors of all Universalist periodical publications, are requested to insert the above. P. D.

[*From the Philadelphia Advertiser.*]

MR. JEFFERSON ON RELIGION.

The annexed letters are from a transcription, whether of the original or of a copy, it is not known: we have never seen them before in any shape, and although they may have already been copied into newspapers, they will be new to the greater portion of our readers.

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William Canby to Thomas Jefferson.

9th mo. 29th, 1813.

Esteemed Friend, Thomas Jefferson.

I have for years felt, at times, affection towards thee, with a wish for thy salvation together with the attainment, while on this stage of time, (in the natural body) of a suitable portion of divine life, for otherwise we know little more than the life of nature, and therein are all in danger of becoming inferior to the beasts that perish in declining the offer of divine life made to every rational being.

But I have long had better hopes of thee and have thought (particularly in our little quiet meeting yesterday) that thou hadst been "faithful" at least, "in a few things," and wish that thou mayest become "Ruler over more and enter into the joy of our Lord," and into his rest. And it occurred, in order thereto, that we should become christians, 'for he that hath not the spirit of Christ, is none of his,' and this knowledge is strongly insisted on, I think, by divers of the Apostles, who had particularly seen and were eye-witnesses of his majesty, particularly in the Mount, and of others who had not that view, which however, was sufficient to perfect them, and was to be taken away, that they might be more effectually turned to that spirit which leadeth unto all truth, whose power alone is able to reduce the spirit of nature into suitable silence and submission.

Thomas Jefferson to William Canby.

Sir—I have duly received your favour of Aug. 27th—am sensible of the kind intentions from which it flows, and truly thankful for them, the more so, as they could only be the result of a favorable estimate of my public course. During a long life, as much devoted to study, as a faithful transaction of the trusts committed to me, would permit, no object has occupied more of my consideration, than our relations with all the beings around us, our duties to them and our future prospects. After hearing and reading every thing which probably can be suggested concerning them, I have formed the best judgment I could, as to the course they prescribe: and in due observance of that course, I have no recollections which give me uneasiness. An eloquent preacher of your religious society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation, that he did not believe there was a Quaker, Presbyterian, Methodist or Baptist in Heaven—having paused to give his audience time to stare and wonder—(he said.) that in Heaven God knew no distinction, but considered all good men as his children and as brethren of the same family. I believe with the Quaker preacher, that he who steadily observes those moral precepts in which all religions concur, will never be questioned at the gates of Heaven, as to the dogmas in which they differ; that on entering there, all these are left behind us; the Aristideses and Catos, Penns and Tillotsons, Presbyterians and Baptists, will find themselves united in all principles which are in concert with the reason of the supreme mind.—Of all the systems of morality, ancient or modern, which have come under my observation, none appear to me so pure as that of Jesus. He who follows this steadily, need not I think, be uneasy, although he cannot comprehend the subtleties and mysteries erected on his doctrines, by those who, calling themselves his special followers and favorites, would make him come into the world to lay snares for all understandings but theirs; these metaphysical heads, usurping the judgment seat of God, denounce as his enemies, all who cannot perceive the geometrical logic of Euclid in the demonstrations of St. Athanasius, that three are one, and one is three, and yet that three are not one, nor one three. In all essential points, you and I are of the same religion, and I am too old to go into inquiries and changes as to the unessentials. Repeating therefore my thankfulness for the kind concern you have been so good as to express, I salute you with friendship and brotherly love.

Monticello, Sept. 17th, 1813.

POETRY.

Chittenengo Nov. 29, 1824.

TO THE EDITOR OF THE HERALD.

MR. EDITOR,—If you think the following worthy of a place in your very useful paper, you may give it publicity.

To S. R. S.

SYMPATHY.

Dear Sympathy my friend, brings heart felt joys,
And gen'rous, noble, friendly minds employs,
In all the dearest blessings here below,
That mortals taste, or souls in heaven can know;
Refines the soft and heav'nly tempered mind,
Enlarg'd by love, with elegance combin'd,
It casts a calm around the mourners gloom
And lights up peace around the silent tomb.
With hearts tun'd thus, with all their sounding strings,
How high delight an ev'ry fibre rings!
They, unrestrained by chains of sordid care,
Spring from their clay, and breathe a heav'nly air,
All envy, wrath and peevishness, unknown,
Partake of others bliss, impart their own,
O! 'tis dear friend, a happy frame of soul,
To be thus mov'd by sympathy's controul;
Around such hearts celestial concerts twine,
And feelings move with extacy divine!

G. M.

[*From the Universalist Magazine.*]

HYMN.

Far as thy pow'r extends,
Thy bounty, Lord, is known,
Boundless as thy dominion is,
Eternal as thy throne.

Thy tender mercies, Lord,
O'er all thy works preside;
While countless, wasteless ages roll,
Thy goodness shall abide.

Though sinners in thy sight,
Yet, objects of thy grace,
Upheld by thy Paternal care,
We see thy smiling face;

In every glist'ning star,
In ev'ry circling sun,
In ev'ry floating cloud that pours
Its wat'ry blessing down,
But in thy Holy Word,
Thy richer glories shine,
There thy blest, noblest purpose stands,
Clothed with thy Grace divine:

The myst'ry, there unveil'd,
Thy glorious will display'd,
To save our race, from guilt and sin,
In Christ, our living head.

We catch the nobler strain;
We feel the warmer flame,
And in our grateful hearts erect
An alter to the name.

J. FRIEZE.

PROCLAMATION.

By JOSEPH C. YATES, Governor of the State of New-York.

WHEREAS, the blessings of Almighty God have been specially bestowed upon the people of this State during the past year—in the abundance of the harvests, in the unexampled prosperity prevailing throughout our happy land, in the protection afforded to our lives, liberty and property, and in all our temporal and religious concerns; benefits demanding the most sincere and fervent gratitude and thanks to the Creator and preserver of the universe. I have therefore, designed *Tuesday, the 21st day of December next,* as a day of public prayer and thanksgiving; the observance of which, is hereby recommended to the good people of this State.

IN TESTIMONY WHEREOF, I have hereunto subscribed my name, and affixed the Privy Seal of the State, at the city of Albany, the
[L. S.] eighteenth day of November, in this year of our Lord, one thousand eight hundred and twenty four.

JOSEPH C. YATES.

SOCIETY MEETING.

The annual meeting of the First Universalist Society in Watertown and its vicinity, will be attended at the Church in this village on the first Monday in January next, at one o'clock, P. M. The important concerns of the Society absolutely require a general attendance. All who feel interested in the progress of divine truth and impartial grace, are respectfully and earnestly requested to attend.

F. W. WHITE, *Sec'y.*

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